An Account

OF THE

Children of *Silesia*, &c.

The Author who writes the following Account, has these Words, " As to Matters of *Religion*, " I may make bold to say, the like was never " heard of not only since the beginning of the " Christian Church, but ever since the Founda- " tion of the World stood.

Now Printed at the Desire of some Persons who think it may be agreable to the present Time.

BRITISH MUSEUM

Praiſe out of the Mouth of Babes;

OR, A

Particular Account

Of ſome Extraordinary

Pious Motions

AND

Devout Exerciſes,

Obſerved of late in many

Children in *Sileſia.*

With a PREFACE by the late Reverend Dr. *Increaſe Mather.*

And Dr. *Newman*'s Opinion of this extraordinary Buſineſs; who was chief Miniſter at *Breſlaw.*

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Mat. 16. 3. *Ye Hypocrites, ye can diſcern the Face of the Skie; but can ye not diſcern the Signs of the Times?*

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BRITISH MUSEUM

TO THE
READER.

THE *Narrative* Emitted herewith, having been ſent to me from *London*, I was willing that People in theſe remote *American* Parts of the Earth ſhould be acquainted with it, and have therefore committed it to the Printer in order to its being here Publiſhed. The Hiſtory is Confirmed by ſo many Letters from Credible Perſons, that there ſeems no room left to Queſtion the Truth of what is Related. Concerning the deſign

ſign of Providence in ſuch a ſtrange Diſpenſation I ſhall ſay nothing. *Deus et dies docebunt.* We muſt leave it to GOD and Time to make the Diſcovery. Only this in Conjunction with ſeveral other things lately happening, which are wonderful and unaccountable, give us juſt ground to expect that great Changes are near unto the World.

Boſton, June 30. 1709.

Increaſe Mather.

An Account of ſome extraordinary pious Motions among the Children of *Sileſia*.

THERE comes out in Print in *Germany* by one *Schutz*, Counſellor to the Court of *Reuſs*, from time to time, an *Account of the moſt Remarkable Things and Occurrences*, under the Title of *Fame of Europe*: In the 74th Part thereof there is contained the following Account of the Children in *Sileſia*.

As to Matters of *Religion*, there hath happened in *Sileſia*, ſuch an extraordinary ſtrange Thing, that I may make bold to ſay, the like was never heard of, not only ſince the beginning of the Chriſtian Church, but ever ſince the Foundation of the World ſtood. In the Beginning of this Year 1708, or a little before, the Children of both Sexes, the Eldeſt whereof were not paſt 14 Years, took a Reſolution, with a Devotion uncommon to ſuch an Age, to meet every Day *Two* or *Three* times, to pray together.

Theſe

Theſe *religious Exerciſes*, ſo far as I have been able to learn, began at *Sprottau*, a Town of the Principality of *Glogau*, and ſpread in a very ſhort time through all the Principalities of *Sileſia*; where they are ſtill continued to this Time. It may be, that the Riſe thereof was taken from the Hours of Prayer, obſerved by the *Swediſh* Soldiers quartered there laſt *Autumn*. In the Main the Children hold the following Method, though in all Places the particular Circumſtances are not exactly the ſame.

In the Morning by break of Day, theſe *praying Children* meet in the open Fields from the Towns and Villages, and make either one *Circle*, (where nevertheleſs all the Boys ſtand cloſe together, and likewiſe the Girls;) or they make two *Circles*, one of the Boys and the other of the Girls. Every Company hath choſen a Head, who generally is the Eldeſt and the moſt ſenſible among them. This Commander, after he hath formed the *Circle*, and orderly placed his young Congregation, ſtands in the midſt of them, and fallswith the Reſt to the Ground on his Face, ſaying the *Lord's Prayer* with a ſoft Voice. Afterwards they riſe and ſing ſome Spiritual Hymns, whereof theſe are moſt commonly uſed: *Deareſt Jeſus we are here: The coming of the Son of God is certainly nigh: Thou Prince of Peace, Lord Jeſus Chriſt.*

After the Singing of a Hymn, they kneel down, and their Head or chief Singer reads a *Pſalm*, *Prayer*, or ſome Spiritual Verſes fitting theſe Times, and concludes with theſe Words: *The Lord bleſs us and keep us: the Lord make his Face ſhine upon us*, &c.

and

and this whole Devotion is ended with the Song: *Now God be thanked all is finiſhed*; and then he diſmiſſeth them after having given Orders, to return with due Modeſty and Seriouſneſs at the uſual Place and Hour. Their Hour is commonly in the Forenoon at *Eleven* a Clock, and at *Three* in the Afternoon. This he doth generally with a loving Gravity, which ſeems to be above the Capacity of ſuch an Age. And ſince no Government can ſubſiſt long without puniſhing of delinquents, he uſes a *Stick* or a *Rod*, wherewith he ſeverely Chaſtiſes thoſe that behave themſelves unbecomingly; which they endure with the greateſt Patience, juſt as if they were ſworn to the Colours. 'Tis wonderful to ſee, what a deal of Modeſty theſe Children expreſs every where during the time of their Devotion: they hardly move an Eye whilſt they Sing and Pray; nor are they diſturb'd at any thing, tho' they have never ſo many People of high and low Rank, crouding in upon 'em, to behold ſo uncommon a Devotion.

Their Zeal is ſo great, that they often ſcarce ſleep all Night, but impatiently long for break of Day. Neither doth the prohibition of the Magiſtrate or of their Parents, at all deter them from it, unleſs they are kept back by Force. In ſome Places they went themſelves to the Magiſtrates, with great aſſurance and preſence of Mind, earneſtly begging, that they might not be hindred in thoſe their religious Exercises. It happened once in the Mountains, that a Country-Fellow locked up his Boy and Girl in the Chamber, to hinder their running

ning into the Fields and joining in Prayers with the reſt of their Company. Under this Confinement, the Boy turning to his Siſter; *If my Father*, ſaith he, *won't let us come out, we will leap out of the Window: But*, replied the Girl, *might not we chance to break our Necks? No*, ſaith he, *God will prevent that, and take care of us.* The Father liſtning all this while at the Door overheard them, and fearing an unhappy ſtep out of the Window, might make away with his Children, reſolved at laſt to let 'em come out into the Fields to their Praying Companions. In ſome Places it has been obſerv'd that Children kept in by force, fell ill by overmuch deſire, and even ſome ſwounded away. Thus far the Account of the *Fame of Europe*.

II. *An Abſtract of ſome Letters, giving a further Account of the Motions, ſtirring among the Children in* Sileſia.

IT is related from *Hirſchberg*, by a Letter dated the 16*th* of *January*, that both there and at *Kummerſdorff*, *Grunau*, and *Friedeberg*, the Children keep their Hours of Praying and Singing three times a Day, to the Number of about 300. And altho' Orders were iſſued from the Magiſtrates, to confine the Children at Home, yet the Parents either would not, or could not hinder them, but the Devotion continued conſtantly with ſtrange cour-

courſe

courſe of People and a general aſtoniſhment of the Spectators. Hereupon a prohibition was ſent to the Children by three Officers of the Town, wherein they were commanded to go home upon Pain of Puniſhment. But they replied: *They did do nothing but Pray and Sing, and for ſuch a Cauſe ought not to be puniſhed, nor forbidden to do ſo. There are,* ſaid they, *ſo many diſorderly doings in Ale-Houſes and Brandy-Shops which go unpuniſh'd, and why ſhall we be puniſhed on account of Praying to God, that he would move the Emperor's Heart, to reſtore their Churches; to the End, that even there they might have Liberty to ſerve and Worſhip God?*

There is alſo an Account of a like Devotion from the Diſtrict of *Sagan*, to this effect: That ſome Roman-Catholicks, out of a Scoff or Contempt, had called the Children to their Meeting by tolling little Cow-Bells; but the Children anſwered: *Toll as long as you will, in Time we ſhall get better Churches and Bells.*

Another Letter from *Hirſchberg*, dated the 24*th* of *January*, mentions this circumſtance: that the Number of the Children there, was already encreaſed to *One Thouſand.*

At *Landſhut*, the chief Prieſt with the Mayor, went to the Children then met in the open Fields, and aſking the Reaſon, why they ſo frequently prayed? The anſwer was: That they prayed for the *Emperor, to give them their Churches again.* And when the Prieſt entered into a further debate with them, upſtarts a little Boy, a Shoe-makers Son, of *Five* Years of Age, and lays ſo many Scripture-

Places before the Prieſt, to make good his Cauſe, that the latter went home, not a little confounded, and puzled at the extraordinary boldneſs of theſe young Diſputers.

At *Smiedeberg*, the Captain cauſed Three Children to be impriſoned, and order'd his Men to fire upon them without Ball, but did not terrify 'em in the leaſt.

From *Kauffungen*, a Village in the Diſtrict of *Jawer*, it is written by a credible Hand, that a great Number of Children in the ſame Place and from the Neighbourhood, were met together in a Commons or Meadow, who at every time of their convening, ſung the abovementioned Hymns, and after Prayer fell flat upon their Faces, and cried: *O dear God, we beſeech thee, give us Peace and Churches!* Being once thruſt out of that Place, they made ſtraightway into the Village, and becauſe a Church of the Papiſts happened then juſt to be open, they went into the ſame, ſaying: *Perhaps God will give us this Church too; whereupon they began to ſing and to pray.*

A certain Perſon of Quality met the Children in an open Field in their Devotion in a Village near *Liegniz*, who were not at all thereat put into any diſorder. After Prayer was done, one of the Boys ſtanding up, declared to the Reſt, that ſince they confeſſed their Sins, and were willing to depart from 'em, God would be gracious and merciful unto them; and thus pronounced the *Abſolution* like a Miniſter in Orders. The Devotion being ended the Perſon of Quality aſked the Children, what ſort

of

of Prayer-Books they had? They anſwered: *they had none, but prayed what God did put into their Hearts.* However, it hath been obſerved in other Places, that they make Uſe alſo of Prayer-Books.

Another Account mentions, that the Children in almoſt all Parts of inferiour *Sileſia*, were betaking themſelves to a more fervent Devotion, than what is uſual. Some of the Miniſters were quiet as yet, but others bitterly exclaimed againſt it. In like Manner, that at *Liegniz*, above Three Hundred of theſe Children met together in the *Morning* at *Seven* aClock, at *Twelve* at *Noon*, and in the *Evening* at *Four*. They ſing Three *Lutheran* Hymns, pray one Pſalm, and read a Chapter out of the Bible. The Devotion they ſhow, is ſo extraordinary, that hardly one of them moveth, whilſt they are thus taken up.

There is likewiſe a Stirring at *Pockenheim*. The Place where they meet, is a Ditch without the City-Gate. They meet at Six in the *Morning*, and at Three a Clock in the *Afternoon*. After they have ſung their Hymns, they read ſome Prayers out of *John Arndt*, his *Garden of Paradiſe*, a noted Book of Prayers among the *Lutherans*. 'Tis wonderful to ſee, how forward the very little Children are, to get up betimes in the *Morning*, going with their Lanthorns to the Place appointed for Devotion. And becauſe their Meeting-Place is made dirty by Snow, Rain, and the Concourſe of ple; they have made themſelves little Benches kneel on. If one of the Children comes too late, finding others ſinging and praying already, 'tis

ſtrange

ſtrange to ſee, with what haſte it makes up to the reſt, ſtriving and ſtruggling to get in. A Miller, out of Compaſſion, has made 'em a Deſk to lay their Books upon. A great Number of People flock together every Day to hear 'em, eſpecially on *Sundays*, and *Holy-days*. They have obſerv'd above a Thouſand Perſons upon the Wall & about the Children, and many melt into Tears at ſo affecting a Sight. 'Tis likewiſe remarkable, that Old and Young, whilſt theſe Devotions have been ſet up in thoſe Parts, have viſibly changed their Lives and Converſation; ſo that Ale-Houſes and other ſinful Diverſions are but little frequented, ſince People have begun to attend theſe extraordinary Exerciſes, and to ſpend that time in the great Concern of their Soul, which they uſed to trifle away over a Pot of Ale.

There is alſo an Account from *Breſlaw*, *Feb.* the *4th*, that in ſeveral Places thereabouts, Children of *Six* till *Ten* Years of Age, had agreed, inceſſantly to cry to God, that he would be pleaſed to put a Stop to the overflowing Wickedneſs of this Age. The Magiſtrates ordered to beat them away, but they choſe another Place, and ſurrounded it with Rails, to perform their Prayers without Diſturbance. About *Three Hundred* Children have already kept their Meeting every Day, and ſometimes in the Afternoon ſtayed *Five* Hours together praying and ſinging.

Other Letters from *Hirſchberg* ſay, that in *Friedberg*, above *Three Hundred* Children have had their Meetings Three Times a Day in

in the Market-Place. The Clergyman of that Town, who is a *Papiſt*, ſent the Hangman to diſperſe 'em and whip them away. The Man coming near the Place of Devotion, and ſeeing the Children in ſo ſerious and kneeling a Poſture, he felt this Thought ariſing within him: *Thy Buſineſs is, to puniſh and to reſtrain the Wicked; and why then ſhouldſt thou lay hand on theſe harmleſs Creatures, that do nothing but ſing and pray?* So he came back into the City, highly moved at ſo wonderful a Sight, and without effecting what he was ſent for.

In a Letter without Date we had, that Two Days before this Letter came away, the Children at *Prauſnitz*, *little Peterwitz*, *Elgud*, *little Knotſh*, *Hirchwitz*, had begun the like Devotion.

In another incloſed Letter we had the following Obſervations: 'We ſee here with Wonder and 'Aſtoniſhment how many looſe idle and wicked 'Children ſhake off their wonted Corruptions, being 'all at once wrought into an Obedient, Quiet & So-'ber Temper. And whereas Young and Old are 'apt to find out all Manner of Shifts and Evaſions, 'to colour over their beloved Sins, or to *excuſe* 'em; 'theſe on the contrary *accuſe* themſelves; and de-'plore with Tears in their Eyes the Wickedneſs 'of their former Life. Nay, it has been obſerv'd, 'that ſome of the worſt, become now the moſt 'promiſing, and even the Heads of the reforming 'Company of Children.

They write from *Breſlaw*, *Feb.* 24. that there the Children did meet in numerous Companies without the Town, with Thouſands of People to behold 'em.

'em. Once there were no leſs than *Forty* Coaches with Gentry attending the Children. The Boys ſtand in one Circle, and the Girls behind them making another. They were hereupon ordered to repair to the Churches, and ſome of the Clergy appointed to pray with 'em. One Day they came before a Church Door deſiring to be let in. The Rector bid 'em to go to St. *Chriſtophers* Church, where others were already. But they told him, They belong'd to this Church; for being chriſtened in it, and once to be buried here; (which the Miniſter wou'd hardly ſuffer to be done at St. *Chriſtophers*) therefore they wou'd go to Prayers in their own Church. But he did not only forbid 'em the Church, but caus'd 'em alſo to be turn'd out of the Church-yard, where they had begun to pray. Hereupon the Children aſked, *Why he would not ſuffer 'em to pray in the Church-yard, and yet ſuffered 'em formerly to play with Marbles and Balls in the very ſame Place?* However, they were forced to retire. From thence they went into a Place, which the *Clothiers* had hired from the Hoſpital to dry their Cloth in: But Mr. *Rector* ſent thither to clear that Place likewiſe from this little Congregation. At laſt they went into a Place not belonging to the Clergy, where they perform'd their Prayers till the 6*th* of *March*. The Magiſtrate hearing of all this, ſent for the chiefeſt amongſt the Clothiers, (ſince it were generally Clothiers Children,) and ordered them to let the Children meet once more at their uſual Place, and tell 'em, they ſhould go to Church for the future, where one of the *Quiriſters* ſhou'd always

lways pray with them; which they did accordingly. But the *Quirister* shewing but little Devotion in his Prayer, the Children complained of it; therefore one of the Ministers was appointed to be present. But the Children did not like him neither, he being too short in his Prayers.

III. *An Abstract of a printed Account, concerning these Motions.*

THE Magistrates of *Bresiau* and the Prelate of the *Sand-Church* without the Gates of the City, summoned a great many Children together with their Parents to appear before them. Having examined both Parties, they received so solid and sensible an Answer, that they were surprised at it. The praying Children have chosen themselves a *Head*, who they call *Primas*. 'Tis he, that reads to them the Chapter & the Prayers standing. They pay such a Reverence to him, as if he was a Minister; and now the *Popish* as well as *Lutheran* Children come to join in these Prayers. They were forbidden to appear without the Gates, and the Parents ordered upon great Penalties, to keep them at home; but all to no Purpose. For they presently met at another Place, where Thousands of People went to see 'em. At last the Magistrate gave Orders, that the Church should be opened and a Minister appointed to assist at their Devotion. Thus much out of the *printed Account*, to which we add,

IV. *Certain* Characters, *drawn fro the foregoing Account, & evident proving, that this Work* in the mai *is from a good Spirit. This is ta ken out of the aforeſaid* Fame o Europe.

WHilſt I am writing this, continues the aforeſa Author, an *Apologetick Diſcourſe* is ſent n of one who writes in Favour of the Children an their Way of Worſhip. The *Characters* whic are laid down therein are theſe:

1. That in a Week's time this motion ſpre over all the Five Principalities of *Sileſia*, ſo that i a humane way, it was impoſſible, that the Chi dren ſhould move one another thereunto.

2. That ſo little Children of 5 or 6 Years, at leaſt of an Age full of inconſtancy and fickleneſ were moved in a manner as is hardly to be foun in any *One* Child, much leſs in ſo vaſt a *Numbe*

3. That there is ſuch an Harmony among thoſe Children as is hardly to be met with in an Town or Village, much leſs in ſeveral Principalitie

4. That in the main they obſerve the ſam *Method*, tho' they did not agree upon it before-hand

5. That between the Hymns which they Sing and Portions they Read, there is ſuch a Connexio and Harmony, that the Choice thereof is above th capacity of Children.

6. Tha

6. That contrary to the usual ficklenes of Children, they expres a steady Devotion and Compodnes of mind, tho' they might be disturbed several ways, especially by the great concourse of People.

7. That very Raw people, as Country-fellows nd Souldiers, looking on their Devotion, were owerfully affected and moved, even to shed Tears.

8. That many aged and grown People have been eclaimed; so that they resort no more to Places of rinking and of vain diversion; shewing since that me several signs of a sincere Reformation, attended with other good Motions.

9. That their fervour is so extraordinary great, hat it visibly appears not only in the whole performance of their Prayers, but also in this, that they natter it not wherever they Kneel, let the Place e never so foul and dirty.

10. That no Opposition is able to divert them om their Devotion.

11. That they meet, though the Weather be ever so foul.

12. Though some were locked up, they nevertheless used their utmost Endeavours to meet the Rest; and therefore according to some Letters, hey leap'd out of the Windows, or crept thro' the oles of the Stoves.

13. When at *Ligniez*, they were not suffered o go out of the City, they met in the Market-lace, and performed there their Prayers, with an ssurance uncommon in Children.

14. They are not against the *publick Worship*, ut rather pray for the Restoration of Churches;

and in their Prayers, they demand nothing but wh
is agreeable to the Word of God.

15. That they do not pray out of bare *Formal*
ty, but for *a real Reformation of their Lives*, an
that they encourage one another thereunto.

16. They meet twice or thrice every Day, an
ſometimes very early before it is Light, and ſome
times they continued at their devotions three hour
and according to ſome informations, five Hours.

17. They keep very good *Order* at their goin
home, taking one another by the Hand, and walk
ing Two and Two in good Manners and Decency

18. Even at Home, and any where elſe, the
are very quiet, and modeſt.

19. The Executioner being ſent to diſperſe 'em
finding them praying upon their Faces, went bac
with Tears in his Eyes, and told his Superiours, h
could do them no harm, becauſe they did do nothin
but pray.

20. *Popiſh* Prieſts, that oppoſed the Children i
the beginning, ſeeing their behaviour, were at la
convinced of the Soundneſs of their Worſhip, an
let them alone.

21. Other prudent and experienced perſons
which in the beginning looked upon it as mee
Childiſh Paſtimes, have been convinced, by th
ſerious conduct of the Children, that it muſt need
proceed from an Impulſe of an higher Principle

The Concluſion is: That where-ever theſe
Characters, or at leaſt the chief and ſtrongeſt o
them are found, *the thing muſt be judged Good an*
Divine, at leaſt ſo long as nothing appears to the
contrary.

contrary. Neither doth it follow, that, if perhaps ſome Irregularities in Tract of Time ſhould mingle with theſe Spiritual Operations; therefore the firſt motion was not of God neither: It happens too often, and that even to Aged People, that they *begin in the Spirit, and end in the Fleſh.* Nor would it be a Prejudice to theſe Characters, if in ſome places, Faults and Diſorders ſhould creep in among 'em. Or do we think it will hold, to ſay: That there is nothing of God in a matter ſubject to ſome Imperfections. Nor doth it follow, that the thing muſt be bad, becauſe ſome Clergymen diſapprove of it: for it muſt be inquired into, whether they have ſufficient Reaſon for it. When the Children cried in the Temple, and ſaid *Hoſanna*, the Prieſts and Scribes *were ſore diſpleaſed*, Matth. 21. 15. And nevertheleſs the Lord looked upon it, as the fulfilling of the Scripture. Prudence muſt be uſed in this Affair, that on one Hand, by untimely Commendation, the Children might not be inſpired with a ſecret Pride on Account of their Devotion; and on the other Hand, their Miſtakes be ſo mildly corrected, that the good Motions be not rooted out, nor their Love to Prayers quenched. In ſhort: if the Children do not perform it well and godly enough, and if Faults are diſcovered in their Prayers, the old ones may look to themſelves, and ſee to do better; that ſo they may ſet a more compleat Pattern before their Eyes, & ſo really teach 'em, that one ought not to trifle in the great Concern of Religion.

It hath alſo been obſerved, that theſe Children are now more willing than ever, to go to School. And it is as remarkable, that about *Shrove-tide*, when

when aged People, by pampering their Bellies, mad a Sacrifice of their Souls to the Devil, theſe Chil dren redoubled their Vigor in praying and ſinging to give Check, as it were, to the head-ſtrong Vice of that time. So that one might juſtly ſay: tha at that time old People turned young wanton Chil dren, & Children became grave and pious old Men

'Tis no leſs remarkable, that wherever the Children are aſked, Who put them upon thi Devotion, or, Who adviſed them to it? The anſwer: *No Body put them upon it, but they did it of their own accord.* If they be further aſked What they thus did Sing and Pray for? They anſwer: *For Peace, and for the Recovering of their Churches.* They alſo report, that in one of the chiefeſt Cities of *Sileſia*, a *Jew's* Girl getting among 'em offered to make one of their Company; but the Chriſtian Children bid her be gone, as not belonging to them. However the young *Jeweſs* unwilling to be put by, *Chriſt*, ſaith ſhe, *Died as well for me as for you.* And by theſe Words the other Party was induced to ſuffer her amongſt them: At which ſhe ſaid, *She found now, that God would Convert and Save Jews and Heathens.* So far the Words out of the *Fame.*

DR. *Newman*, chief Miniſter at *Breſlaw*, hath Publiſhed his Opinion of this extraordinary buſineſs, and tho' he paſſes no very favourable Judgment upon it, nevertheleſs his very *Expreſſion* enough to raiſe any ones admiration about it. H Words take as follows: 'GOD is pleaſed to vi 'our Country in ſuch a manner as was never heard of. 'For what a ſtrange & unaccountable thing is it that 'Children of a whole Country ſhould riſe, and ſhew

'their

their Diſobedience therein, that they will pray in ſpight of all Oppoſition; that they will pray in the Eyes of all the world; & that they will pray more than can be deſired or allowed of: whereas commonly Children muſt be compelled to pray with a great deal of labour. The thing is ſo hard and contrary to common Senſe, that no man with all his power and cunning could have been able to produce ſuch a univerſal Inſurrection for Prayer, ſuch an uncommon Zeal to Pray, that Children forgot their very Eating and Sleeping, ſome waking almoſt all Night, out of an eager impatience; and ſome faſting till Night, that they may be the better able to pray. So much Patience in Froſt and Cold, and in the moſt troubleſome weather; ſuch an unſhaken Conſtancy, Modeſty and Order obſerved by moſt of them at their Hours of Prayer; the ready Obedience they yield to their Companions, ruling ſometimes over them ſeverely enough; the earneſt Devotion of moſt of them, the like whereof is ſcarce met with amongſt Old People; the *Anſwers* made by ſome, when they were called to an account, ſo that one had cauſe enough to wonder at their ſenſe and underſtanding; their ſending Deputations and Meſſages to the Magiſtracy and to the Clergy, for having advice and aſſiſtance; and at laſt, the never heard of zeal and anguiſh, even to the ſwounding away of ſome, when kept by Force from their Hours of Prayer. All theſe things are ſo unuſual in Youth, and ſo ſtrange in my Eyes that I muſt leave it to God's Judgment, and ſuſpend my own.

FINIS.

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